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THE BOSTON RECORDER.

ERASMIUS D. MOORE, EDITORS.
MARTIN MOORE,

THE RECORDER.

Correspondence

OF DR. STOWE, & GOV. SLADE.

(The correspondence below was not put within our reach till after its publication in one or two other papers, which is the reason of its late appearance in our columns. We bring it in at this point, as we consider it of importance to the public, and that it will command interest to the residents of the whole country, Catholic and other wise excepted.)

LETTER FROM DR. STOWE.

Walton Hills, Cincinnati, June 5th, 1846.

His Excellency, Gov. SLADE.

My Dear Sir:—You have already been made acquainted with the general plans and purposes of the Central Committee for Promoting National Education, located at Cincinnati. We are engaged in the appreciated, always unanswerable, and generally unsuccessful work of awakening and keeping alive in the public mind, useful, practical ideas on the subject of education, that people may learn how to treat themselves and their children decently, and make human life worth something. This is an object which demands talent, devotion, patience, and a vast amount of hard work, all for the good of others, and without prospect or hope of reward, except in the kingdom of heaven. As this kingdom has no political preferences, or public monies; no cotton or sugar plantations, or bank stocks to offer, and does not speculate in produce, merchandise, or wild lands, stock in it is generally considered a bad investment, and government bonds or Texan scrip are greatly depreciated.

But there are minds which are not animalized and money blinded; minds which have glances of the truly good, and great, and capable of living for an ideal; and which, consequently, are willing to labor for the intellectual and moral good, without the expectation of wealth or worldly honor. And because they sympathize and Christian principles lead them that way. To such a mind the educational wants of our country, especially at the West, open an extensive and inviting field. The work needed cannot be done by an ordinary, common-place mind; it can be done only by a man who is capable of succeeding in any line of business, and worthy of holding any office in the gift of sacrifice; for a man who will have a great deal to sacrifice; for the cause which he undertakes.

We are led by the knowledge of your character, and the interest you have taken in the cause of popular education, to ask you to take this subject into consideration, and see whether you may not find it practicable, and consistent with your feelings and sense of duty, to relinquish your present honorable position, and devote your time and talents to this great cause. As to remunerations, you would be assured of a decent, frugal living, and nothing more; but Jesus Christ says, a man's life consists not in the abundance of the things which he possesseth; and had we not supposed that your own heart is fully capable of perceiving and appreciating this great, and to most of the world, unknown truth, we never should have laid this thing before you.

We are fully convinced that there is a very deep and increasing sense of our dangers and duties in respect to universal popular education, among the most intelligent and benevolent of our countrymen; and that there is a vast amount of female talent in our older Eastern States now unemployed, which might be most efficiently and most happily occupied in doing at the West the educational work of which there is so much need. But though the inclination and the means for this great work exist among us so abundantly; though the benefits to be secured are so immense, and the evils to be avoided so appalling, nothing can be done at all commensurate to the great end in view, without some single, strong, experienced, benevolent mind, entirely devoted to the object, to form a nucleus around which others may cluster, to ascertain wants, to develop resources, and to bring together the needs and the supplies. This would be your work; your long experience, and honorable position in practical life would all be available towards its accomplishment. Leaving the theory intact of party politics, your whole energies could be directly employed in the achievement of that which all parties profess to have most at heart—the largest good of the whole people.

In behalf of the Central Committee for Promoting National Education, C. E. Stowe.

GOV. SLADE'S REPLY.

Middletown, Vt., August 1st, 1846.

Dear Sir:—I have received your letter of the 5th of June, inviting me, in behalf of the Central Committee for Promoting National Education, to the acceptance of an important trust in connection with that object. Having taken time for deliberation, I have come to the conclusion to accept the trust, and say that I will enter on its duties as soon as practicable after my present term of office shall have expired.

I have come to this decision with no slight misgivings as to my capacity for the duties assigned me. I have, it is true, held various public stations of considerable responsibility; but the conception I have formed of the post to which your Committee have invited me places it, in point of responsibility, and labor, and requisite talents, far above any that I have ever held. I am, however, to me a new and untried post, for which much of the experience of my public life will be of little avail, while my previous occupancy of public stations may, in the mind of those who shall not sufficiently reflect upon the diverse character of the new position, excite expectations which will not be realized. I feel, constrained, however, to accept the proffered agency, notwithstanding these embarrassments. The interests with which it is connected are great and precious interests, which I am anxious to promote; even at the risk of failing to accomplish all that the friends of education may desire and expect from me.

It is to me a source of much satisfaction that I am to enter on the labor assigned me, in conjunction with the men who compose the Central Committee for Promoting National Education. While their distribution among the leading denominations of protestant christians secures the movement of all imputations of sectarianism, and will exert moreover, a happy influence upon the great and precious cause of christian union, they, are you will allow me to say, men whose wisdom and experience are a mere guaranty that the general movement will be wisely and properly conducted. And the confidence thus inspired, will, I hope, secure the cordial co-operation of those, in every part of the country, who are capa-

BOSTON, THURSDAY, DECEMBER 3, 1846.

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ble of understanding the nature, and appreciating in its high and noble sense, the true value of education.

There is a vast amount of wasted talent, and energy and wealth, which ought to be turned, and may be turned, and must be turned, in this direction. How much there is, for example, in the ever existing, and all absorbing interest of party politics, I have had occasion to observe and deplore. My experience and observation in political life have produced a constantly increasing conviction that there is a far higher good for my country, than can be attained by the triumph of any party; and it has been with pain that I have seen energy misdirected, and talent wasted, through an overweening confidence in the efficacy of mere political expedients and party triumphs to save the nation. When will the statesmen of this nation—the noble intellects that move sensations and give tone and direction to the popular mind, learn that the surest guarantee of our safety and prosperity is to be found in the most intelligent and honest of the people of all parties, and especially of the children, who belong to society, of sound knowledge and true christian principle?

The common estimate of the nation's prosperity is based upon its advance in population and wealth, the development of its agricultural, mineral, and manufacturing resources, and the extension of its commerce. How few consider, that even in its rapid progress in these respects, there may be the elements of decay and ruin!—that it may have wealth without prosperity, greatness without strength, and an apparent progress, while an under-current is drifting it, with fearful rapidity, in a wrong direction? boast as we may of our rapid growth, if there do not enter into it, as an all-pervading element, the healthful influence of a right education of the mind, and conscience, and heart of the nation, and the whole nation, it will be but a growth of a misshapen and deformed monster. That element must mingle with the elemental principles of the nation's life, growing with the growth of the nation, and strengthening with the strength of the nation.

What a work, then, is to be done!—and how speedily and energetically, if the elements of evil augmented in strength by the quickened impulses of the present period, are to be reasonably and effectually counteracted. The friends of education must be up and doing.

Yours is the moment for the times. It takes strong hold of this great subject, and gives it the prominence it deserves. It looks directly to the education of the masses—the training to knowledge and virtue the millions of children now growing up in ignorance and vice, to become a curse instead of a blessing to the nation. In the true missionary spirit, it goes out these objects of benevolence and patriotic regard, and, by gentle steps, leads them to the precious fountains of goodness and truth.

What a work is here for benevolence to do! How strong the appeal to the heart that is capable of taking in the great idea of the universal brotherhood of man, and the resulting obligation of willing and doing him the utmost possible good. And what higher good can be done for him, than to minister to the wants of his infant nature, to give him appropriate nourishment, to develop his noble powers, to direct it to noble ends, and to bring it into communion with the infinitely Great and Good, and Pure and True.

But I am exceeding the limits appropriate to this communication, and will only add that I have no hope of success, either for myself or for any others engaged in this good work, but in the favor of Him who has said, Without me ye can do nothing. Except the Lord build the house, they labor in vain that build it. In his strength we live. Very respectfully and truly yours,

WILLIAM SLADE.

For the Boston Recorder.

Clerical Meditations.—No. IV.

MISAPPLIED TALENTS.

We are not our own, we are bought with a price. The Christian's duty, honor and blessedness consist in glorifying God in his body and spirit, with all his powers and all his abilities; and the person for whom he is bought; and the distinction is that he is bought for the church, and not for himself; and that he exchanged his earthly inheritance, Clever, skillful, terms of art; For other getting up small, unimportant, etc. will be

the chief of all the things which he possessed; and had we not supposed that your own heart is fully capable of perceiving and appreciating this great, and to most of the world, unknown truth, we never

would have laid this thing before you.

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As to the "spectator," it goes out these objects of benevolence and patriotic regard, and, by gentle steps, leads them to the precious fountains of goodness and truth.

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For the Boston Recorder.

War with Mexico.

BY RUFUS W. CLARE.

The question arises, what can be done to stay the ravages of the Mexican war. In the first place, ministers of the gospel can exhibit to the people the evils of war in general, and of this war in particular. They can avail themselves of the present position of our national affairs to establish, or at least attempt to establish, the cause of peace upon a firm and enduring basis.

That the ministry have an influence in moulding public opinion, all will acknowledge; and why is not this influence at this crisis brought out? Why is it that those who love their country, and value her institutions, and feel for the cause of the Redeemer, can see these evils abroad in the land without sounding the note of alarm? It is true that the minister who dies his duty in relation to this subject, may incur the opposition of some of his hearers, but the ministry will not be constituted for the ease and comfort of those who hold the sacred office.

It was not designed that the watchmen on Zion's walls should studiously avoid subjects upon which there might happen to be a diversity of opinion in the community, while these subjects vitally affected the interest of religion.

We would be the last to introduce into the sacred door party politics, and we would also be the least to shrink from any duty which the interests of liberty and religion call upon us to discharge. We are all hastening to a higher tribunal than the opinions of our fellow mortals. Our work here below will soon be done; and O, let us see to it that it is well done. If we have embraced a gospel of peace, let us abide by its principles. Let us listen to the benediction, "Blessed are the peacemakers, for they shall be called the children of God." "Follow peace with all men, and let not your evil report follow us." And then let us go forth to meet the opposition of some of his hearers, but the ministry will not be constituted for the ease and comfort of those who hold the sacred office.

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GERMAN UNIVERSITIES.

Under the head of "Literary and Miscellaneous Intelligence," in the last No. of the *Bibliotheca Sacra*, we find several pages devoted to "German Universities or near the Rhine." Professor B. B. Edwards is the author of the article, which is saying enough for the accuracy of the statement. "These universities, he remarks, are four in number; Bonn in Prussia, Heidelberg and Freiburg in the grand duchy of Baden, and Basel or Basle in Switzerland. Even such a condensed account as we have room for, may be of interest to our readers."

"Now—This university situated on the left bank of the Rhine is 'one of the most eminent in Germany,' in the character of its professors, in its improved discipline," &c. The number of German and French coins in the museum is 6073. Six are of gold, and 3299 of silver. The collection in zoology comprises between 16,000 and 18,000 specimens; that of petrifications more than 30,000; and that of minerals more than 20,000. The University Library contains more than 100,000 volumes, besides several hundred volumes of MSS.

Hierzelius lies on the left bank of the Neckar, a few miles from its entrance into the Rhine. Dr. Rothe, director of the Frischer's Seminary in the university, is the character of his professors, in his improved discipline," &c. The number of German and French coins in the museum is 6073. Six are of gold, and 3299 of silver. The collection in zoology comprises between 16,000 and 18,000 specimens; that of petrifications more than 30,000; and that of minerals more than 20,000. The University Library contains more than 100,000 volumes, besides several hundred volumes of MSS.

Pfaffenau has 15,000 inhabitants, including 1500 Protestants who have recently settled there. The university was founded in 1130, and is the Roman Catholic seminary of the grand duchy of Baden, Heidelberg being the Protestant. The number of students, July 1844, was 212. "The university does not seem to be distinguished in any department." "The Catholic seminaries are in general, decidedly inferior to the Protestant."

"BALE.—The public or university library, containing between 50,000 and 60,000 volumes, is crowded into dull and low apartments, but it is itself an object of great interest. Here are autographs of Luther, Melanchton, Erasmus, Zwingli and other reformers." The university was founded in 1460. "From various causes, it has lost much of its former reputation and importance." The corps of instructors consists of five professors of theology, whom is De Wette, who is now employed in preparing for the press a new edition of his condensed commentary on the New Testament.

Subjoined to the history of these four institutions, is a notice of the theological school in Geneva. It has 48 students, only four of whom belong to Geneva. The public library, founded by Calon, contains between 40,000 and 50,000 volumes, and 334 MS. letters of Cicero, 44 volumes of his MSS., and 1000 vols. of Latin and Greek authors. The number of students, Oct. 1, 1844, was 277. "The university does not seem to be distinguished in any department." "The Catholic seminaries are in general, decidedly inferior to the Protestant."

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"We only add the following items. Prof. Vines of Lausanne, enjoys a high reputation as a theologian. He has lately published a pamphlet of seventy pages, entitled "Socialism considered in its principle." "Dr. Tholuck of Halle has in press a popular treatise, in the form of a dialogue, on the present religious and religious condition of Germany." "Samuel Gobat, lately appointed bishop of Jerusalem, was born near Munster, in the canton of Berne, Jan. 26, 1779." "He entered on his work at Jerusalem with the most enlarged and fervent feelings towards his fellow laborers in the East, and holds in subordination the conduct of certain ecclesiastics who have manifested such a disgraceful sympathy with a corrupt and persecuting church. How far the original objects for which the Jerusalem bishop was founded, will be accomplished, remains problematical."

We tender our thanks to Prof. Edwards for the richly stored pages from which we have made the above summary. Stock labor, which greatly enhances the value of the *Bibliotheca Sacra*, will be appreciated by every scholar in the country.

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UNITARIAN VIEWS OF CHURCH DISCIPLINE.

The Christian World, in a pointed notice of the result of the council at Greton, expresses the wish that "the repeated attempts lately made to bring ecclesiastical legislation into conflict with our civil jurisprudence," may be "reduced."

This strange language surely. What "ecclesiastical legislation" has there been in the case? Who among Congregationalists pretend to any? All that we allow ourselves in the advice and counsel of neighboring churches, in cases of peculiar importance or difficulty. To give this was the council at Greton called. They examined the case, they gave their opinion and advice as requested, and were gone. Is there anything unusual or even preposterous in this? Because "our civil jurisprudence" boldly contravenes the law of Christ, must we all bow down in silence? Truly the "Christian World," which in many respects was very bold, is the last paper we should expect to find advocating so weak and slovenish a doctrine.

The true reason after all this testifies in deep-er. It is a deep-seated dissatisfaction with the discipline which Christ has imposed in the church. To be sure the editor has no objection to it) whole-some discipline in and out of (?) the church, but then "a safe arbitrator in such cases is public opinion!" And what is this whole-some discipline of which public opinion is in such a very safe arbitrator? The only argument used in this is that "we have the church of our Lord, and the greatest benefactor of the Roman State."

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